the mark of a radical imperfection; for even if it
is satisfied witS its own type, it is a satisfaction with
something incomplete and inharmonious, a patch-
work of discords: on the contrary, even a purely
mental or vital life might be perfect within its
limits if it were based on a restricted but harmonious
self-power and self-knowledge. It is this bondage
to a perpetual stamp of imperfection and dis-
harmony that is the mark of the undivine; a divine
life, on the contrary, even if progressing from the
little to the more, would be at each stage harmo-
nious in its principle and detail: it would be
a secure ground upon which freedom and perfection
could naturally flower or grow towards their highest
stature, refine and expand into their most subtle
opulence. All imperfections, all perfections have
to be taken into view in our consideration of the
difference between an undivine and a divine exis-
tence : but ordinarily, when we make the distinction^
we do it as human beings struggling under the
pressure of life and the difficulties of our conduct
amidst its immediate problems and perplexities;
most of all we are thinking of the distinction we
are obliged to make between good and evil or of

that along with its kindred problem of the duality^
the blend in us of happiness and suffering. When
we seek intellectually for a divine presence in things,.
a divine origin of the world, a divine government
of its workings, the presence of evil, the insistence
on suffering, the large, the enormous part offered
to pain, grief and affliction in the economy of